The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

2244 NORTH 29TH STREET, PHILADELPHIA, PA.

VOLUME FIVE—NUMBER FIVE JUNE, 1925

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Entered as second-class matter April 1925 at the Post Office in Philadelphia, Pa. under the act of March 3, 1879.

Praise Becoming God's People

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" *(Ps. 33:1)*.

"Rejoice evermore" *(I Thess. 5:16)*.

A life of praise is the life the Lord would have His people live. It is a beautiful life—the only real beautiful life. Praise becomes the upright, those who live in the sight of the Lord and pass their life as under His eyes. These need no gaudy ornaments of worldly fashion and earthly make. Praise beautifies them with Heavenly glory, and bedecks them with rare jewels. The beauty of the Lord is upon them, and a halo of His character and Spirit radiates from them. Their lives shine and sun others, so that warmth and cheer come to other lives because of the spirit of praise in them.

MANY CALLS TO PRAISE IN THE BIBLE

Ingratitude is base. The thankless soul is mean and low. There is a homeliness about the thankless soul that makes them mean-looking. Their faces look haggard, their brows are wrinkled, and they appear wretched and dissatisfied. All the artificial adornment and the sham decorations they can put upon themselves do not hide their homeliness. Real beauty is deeper than the skin, it flows from the inner spirit. In the Bible there are many calls to praise as well as to prayer. The Psalmist calls upon everything that has breath to praise the Lord, and even things that have no breath are bidden to join in the happy song.

ALMOST EVERY THING BUT MAN PRAISES GOD

Yet praise is almost the rarest thing to be heard. The murmur of discontent fills the air these days, and the spirit of complaining and grumbling is very manifest. It seems as if almost every thing but man was praising the Lord. Listen any day, the darkest or the brightest day of the year, to the voices that fill the air, and you will hear strains of songs of gladness and rejoicing. We know that the whole creation is groaning during the reign of sin and death, and that the winds sigh in the minor key, the birds sing in the minor key and all the sounds of nature are in the minor key. All creation is looking for the manifestation of the sons of God and for its deliverance and so is groaning. But, yet, behind the groan we can detect the sound of praise. A writer tells of cycling in England with a friend. They were flying down a hill, through a woods. The friend stopped and jumped off his machine, and they both stood and listened. From the woods on either side there came songs of nightingales—one, two, three, four, five, six. Says the writer: "It is marvelous how much music God can put into a little bird's throat. The forest seemed filled with song."

MAN NO HEART TO PRAISE GOD

But it is not thus in this world. Nay, here we hear the voices of complaining and murmuring, of discontent and faultfinding, of displeasure and bitterness. Is it because the world is empty of beauty? Is it because there is no goodness manifest? Nay, verily, not. "The earth is full of the goodness of God." The trouble is with the people themselves. They seem to have no eyes to see the beauty, and no sense to discern the good, and no ears to hear the pleasant. Their spirit is bitter and their heart is empty of the spirit of humility and praise.

GOD'S PEOPLE APT TO FORGET GOD'S BENEFITS

Alas! for God's people. How apt they are to imbibe the spirit of the world and how ready they are to join in the murmur of discontent. The danger is that the flaws they see, and the discord of which they hear, makes them critical, censorious and discontent. They are apt to fail to discover the causes for gladness in their circumstances, and to miss the pleasant things with which they are surrounded, because of the prevailing flaws and discords. But when we stop to think there really are numerous good and beautiful things surrounding us daily. Why should we be begrundled over the unpleasant? We should easily be able to overlook the one little thorn in such a mass of roses. This is the Divine injunction: "Forget not all His benefits." Yes, here is the fault. We forget God's wonderful mercies, the countless blessings that flood our days with brightness and light up our nights with hope. An hour's discomfort, a single moment's twinge of pain, blots out the memory of a whole year of the best health.

CHEERFUL WORKMEN DO MORE AND BETTER WORK

God's people need to learn the lesson of thanksgiving. They need to learn to see the Lord in things and to praise Him for His goodness. Grumbling ill becomes them. It is the indication of a low spiritual life if nothing pleases them, and when they can see no good in people and circumstances. They can never come to anything beautiful until they learn to praise God in and for all things. They can not do good work until they know how to really praise the Lord. Only a cheerful workman can ever really do good work. Leonard da Vinci, it is said, painted with a lyre in his hand. Song was his inspiration. A sad man never does anything beautiful. "The joy of the Lord is your strength," said Nehemiah to his people, when they were discouraged. He knew that if they were discouraged and despondent, they would faint in their work. Gratitude keeps up the spirit, steadies the step and promotes patience and endurance.

The men who do great things for God are the men who have a cheerful spirit. Gloomy people can not do great things; their vision is contracted and their heart fails them. Carlyle says: "Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue whilst he marches to music." Let us learn the great lesson of really praising God; it becomes us as children of God.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 2244 North 29th St., Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.

Send all money for the magazine to Clarence E. Mason, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

INFORMATION OF GENERAL INTEREST

TO OUR NEW SUBSCRIBERS

We have been greatly cheered during the past month by the receipt of a goodly number of new subscriptions to the magazine. We take great pleasure in welcoming each new subscriber into our growing family circle and trust the Lord may make the magazine a great blessing to each and every one. We feel quite certain that we shall become better acquainted as the months come and go, and as a result shall be able to see more fully alike the precious Truth of God.

NECESSARY HOME EXPENSES

Our readers will readily understand that in order to administer the work of the Fellowship there are some necessary Home Expenses, such as office rent, capable office help, the publishing of the magazine, postage, etc. It is our desire and prayer that the Lord may lay it upon the hearts of our readers and friends to stand by us regularly in the care of the necessary Home Expenses. **Why not add a special amount for this purpose, when you send us a contribution for the work? Why not send us monthly a contribution for this purpose?** With the necessary Home Expenses taken care of in this way, we could send all the funds that come in to the needy mission field. Please pray about this. We assure you that we are seeking to administer the work at the lowest possible expense.

MISSIONARY NEWS AND APPEALS

The present issue of the magazine contains very touching news from the mission field, as well as very urgent and pathetic appeals for help. As we went over all this matter very carefully in preparing it for publication, our heart was deeply stirred and greatly moved at the appeals for help, all of which are so urgent and earnest. We wish we had the means to personally supply the needs. The causes for which help is asked because it is so sorely needed, are all very worthy. We commend them to the prayerful interest of all our readers, and trust they will obey the Lord in all He would have them do. The Lord, we believe will soon appear, and the present opportunity is fast passing away, so that we need to act promptly and do our very best to reach all the souls possible with the Gospel.

A WORD ABOUT CLOTHING

There is still great need for clothing and shoes among the destitute and suffering people of Europe. Urgent appeals reach us from time to time, for help along these lines. Mr. Smith took with him a large supply of clothing and shoes, on his trip abroad to visit the mission field. We expect a report from him concerning their distribution and of the needs he saw, for an early number of the magazine. In the meanwhile we ask our readers to please remember this need. Tell your friends and neighbors about it and ask them to join you in sending whatever clothing and shoes possible. The shipping station for the present is in Brooklyn. Address all packages to **AMERICAN RELIEF MISSION, Care Abercrombie Corporation, 108-26 Dobbin Street, Brooklyn, N. Y.** Packages should be addressed carefully and fully prepaid.

SAMPLE COPIES OF THE MAGAZINE

Quite a number of readers of the magazine have sent us the names of friends to whom we should mail sample copies, during the past month, for which we are very grateful. We appreciate this greatly—more than we can express in words. Please let the good work continue with much prayerful interest and effort, and be assured that the Lord will bless you for all that you do in His Name and for His cause.

To the friends who may receive a copy of the magazine, but have not subscribed for it, we wish to say that some friend has given us your name and address in order that we might mail you a sample copy. We ask you to please read it carefully and prayerfully, and allow the Lord to speak to your heart through its messages. WE SHOULD BE GREATLY PLEASED TO RECEIVE YOUR SUBSCRIPTION FOR A YEAR. SEND US BUT $1.00 AND WE SHALL MAIL YOU THE MAGAZINE, MONTHLY, FOR A YEAR.

LINWOOD PARK BIBLE INSTITUTE

The Second Annual Bible Institute to be held at Linwood Park, Vermillion, Ohio, is to convene, D.V., July 31st to August 9th inclusive.

An interesting and helpful program has been arranged for this summer's conference, a program with strong and helpful Bible teaching, evangelism, missionary speakers, song, fellowship and prayer. A season of great spiritual blessing is expected.

Linwood Park, "On-Lake-Erie," is a beautiful place, one well suited to mental and physical re-creation. All its surroundings are restful and it offers every modern convenience. The natural forest trees, tall and stately, reach down to the beach. There are good stone sidewalks, electric lights, over two hundred beautiful cottages, a fine auditorium, an additional chapel, a tennis court, a good hotel, a store, a good restaurant, a post-office, and a fine bathing beach on the Lake. The town of Vermillion with all its advantages is just over the river. The New York Central and the Nickel Plate trains and the Lakeshore Electric cars stop near the entrance to the grounds.

Linwood Park has been a religious meeting place for forty years. It is free from all objectional features, and is therefore, a splendid place for a Bible Institute. With all its natural advantages and a Bible Institute with a strong program, it offers a "real vacation with a purpose."

For program address the President,
PASTOR W. S. HOTTEL
309 Twenty-fourth Street, Altoona, Pa.

AN ANNOUNCEMENT OF INTEREST

We are glad to make the following announcement of great interest to all who love to study the prophetic word. It is this: beginning with the present number of the magazine, our good friend and brother, Edward Drew, pastor of the Madison Avenue Baptist Church of Paterson, N. J., will supply us with a series of articles covering the Book of Revelation. This Book of Holy Scripture is very fascinating to all true Christians, and no matter how much has been written on it and no matter how much they have read concerning it, there is always more to be written on it and true Christians will always want to read more that is written concerning it. The expositions of this great New Testament prophecy by Mr. Drew are very timely and helpful, and should be read by thousands of God's people throughout the world.

We praise the Lord that our friend and brother has happily consented to furnish this series of articles, and trust that all our readers may do their utmost to help us increase the circulation of the magazine, both for the sake of the missionary work as well as for the sake of the help and blessing the magazine will bring to those who read it. We are glad to say that some of our readers are so deeply interested in the work that they are busy introducing the magazine among their friends and are seeking to secure subscriptions for it. We greatly appreciate this interest and effort and trust as a result of the same we may shortly receive many new subscriptions, to be added to the number already received during the past few months. And then, too, we would most earnestly encourage the continuance of this effort and trust that all our readers may be led to the same deep

(Please turn to page 15.)

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

THE REAL EVIDENCE OF THE INSPIRATION OF THE SCRIPTURES

"Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself" *(John 7:16, 17, A. S. V.)*.

"And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted it not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" *(I Thess. 2:13, A. S. V.)*.

The inspiration of the Scriptures is best realized by their practical power in our lives. This is a better evidence than the intelligent force of argument well put. It can, however, be undeniably, unquestionably and superabundantly proven by argument that the Scriptures are Divinely inspired. But, to realize the power of their Divine inspiration we need to believe them heartily, receive them fully and submit to them willingly. In so doing our lives will be transformed by the life they bring and the Truth they proclaim.

Those who deny the fact of the inspiration of the Scriptures, very clearly testify to the fact that they have never yet been born again. Such are at their best only natural men, and have not the Spirit, though they may be very religious. They are governed by their reason and natural instinct, and know not the illuminating power of the Truth as the Holy Spirit operates in and through it.

Jesus said, "The words that I speak unto you, they are spirit, and they are life" *(John 6:63)*; consequently those who accept them—believe them—are through them quickened to a new and spiritual life *(I Peter 1:23)*. Such know the reality and power of Divine inspiration, though they may not know the argument thereof so well.

"The proof of the pudding is the eating thereof," and, the real evidence of the Divine inspiration of the Scriptures, is the personal experience of their power. Let us, then, see well to it that we not only hold the Word of God intellectually, but vitally and really, in the power of the Holy Spirit. Let us not rest satisfied with a mere correct orthodoxy, but let us seek to know the Truth by a real spiritual consciousness. Let us not rest satisfied with a mere intellectual grip of the Truth, but let us seek a real heart experience and an inner consciousness of the same, so that the Truth may grip us vitally. It is one thing to hold the Truth intellectually, and another thing for the Truth to hold us vitally. It is one thing for us to go through the Bible, and another thing for the Bible to go through us.

A real spiritual consciousness of the Truth in our own heart and life, will be the means of preservation against liberalism. And here is a great danger these days. Liberalism has killed many an otherwise good and useful man. It is the root of a great deal of the existing barrenness manifest among professed Christians. Yes, liberalism carries in its bosom the germ of death. A religious profession without a dogma is a thing of the imagination which cannot give a man the needful anchor-hold in this life, nor the hope for perfection in the beyond. Just as soon as liberalism sets in, degeneration begins to work. Liberalism is intimately associated with philosophy, and, philosophy has always failed and will always fail to satisfy the supernatural longings in man. Philosophy originates in the human brain and gives no real and satisfying answers to the many questions that rise in the human mind. Divine revelation originated in the mind of God and is the only safe and sure foundation for faith to rest upon. In it we have the power of spiritual transformation and spiritual fruitfulness, the ground of settled assurance and the only anchor-hold in this life and the hope of perfection in the beyond. Beware of liberalism and human philosophy! Let us be dogmatic, but let our dogmatism be the result of a real heart faith in the Divine inspiration of the Scriptures and of a real inner consciousness of the Truth.

THE REVIVAL NEEDED

"Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house" *(II Kings 12:7)*.

Joash was seven years old when he began to reign and reigned forty years in Jerusalem *(II Chron. 24:1)*. His crowning as king was followed by the slaying of Athaliah *(II Kings 11:13-16)*, and the solemn covenant by which he and the people bound themselves to renewed allegiance to Jehovah, and the king bound himself to the people, to rule over them according to the Divine mind as expressed in the Law *(II Kings 11:17)*. A happy religious reformation followed, which resulted in the breaking down of the house of Baal, the destruction of its altars and images, and the slaying of Mattan, the priest *(II Kings 11:18)*. This was completed by the appointment of the officers needed to superintend and carry on the orderly worship of the Temple *(II Kings 11: 18-20)*.

Joash was a good king so long as Jehoiada the priest lived and instructed him. Yet even then he tolerated the worship of the people at the "high places." His reign was characterized by a fatal weakness, his religious reformation not extending far enough in scope, nor being thorough enough in its measures. It appears that Joash lacked stability and was in want of strong personal convictions *(II Kings 12:1-3)*, or else he would have destroyed the "high places" too. The most notable act of his reign was his restoration of the Temple. The need for this arose from the damage done to it by the family of Athaliah, who "had broken up the House of God" and devoted the dedicated things to the service of Baalim *(II Chron. 24:7)*, and not so much from the age of the Temple, for it had been well built and was only about a hundred and thirty years old.

So then, the revival in Judah under Joash began with the Temple. Here is where every true revival in Israel usually began. And all this had its peculiar reason. The Temple stood for the authority and honor of Jehovah; His name had been placed there *(I Kings 8:17, 20, 29)*. The Temple too, was the token of the unity of Israel. Its rituals manifested the authority and honor of Jehovah. It was the place where the offerings were brought, where the priests ministered, where the Ark of the Covenant was kept and where the Shechinah glory was manifested. Hence, it was needful that every revival in Israel should have to do at once with the Temple.

Every true revival in Israel, too, sought to bring all the tribes back to obedience to God. Any revival that had less than this for its object was below the level of God's mind. It might have been called a revival by its promoters, but it would have been clannish, sectarian and divisive. This fundamental truth in connection with a revival in Israel is strikingly set before us in Elijah's revival. In his day the Temple was in the power of Ahab and Jezebel and so this revival did not associate itself with the Temple. But Elijah recognized the unity of Israel. He repaired the altar of the Lord on Carmel, the altar which antedated the Temple, and then he "took twelve stones, according to the number of the tribes of the sons of Jacob" *(I Kings 18: 30, 31)*. The tribes were not all represented here, but as the Prophet of the Lord, he could not ignore the unity of Israel. Of this both the Temple and Altar were the token.

(Please turn to page 14.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

"THE WORLD IS MY PARISH"

MRS. SPENCER JOHNSON, *Editor of Life and Liberty, England*

"The world is my parish," so wrote John Wesley, over a century ago, as he was turned out of his Church, but from that time he accomplished a far greater work than he had ever previously done!

I think I can enter, in a smaller degree, into his feelings when the vision of the larger sphere opened out before him; and I humbly, but joyfully, repeat the words of that grand old veteran of the Gospel,—"The world is **my** parish."

Quite recently a loosing has come from a loved work of six year's duration; and I stand to-day, facing,—with a fuller, clearer vision,—larger possibilities, and an ever-widening scope for blessed service and ministry in this **world's** great Harvest Field.

How **cramped** we become, and how **narrowed down** to the **local** environments, when all our time and strength are centered around our own particular sphere of work!

Personally, I thank God with a full heart for the experience of the past year 1924. First, He took me over 10,000 miles Westward, and revealed the great need of that highly civilized nation, America, for a strong deep knowledge of the Cross. There He caused me to meet new friends, who stimulated my desire to be a blessing to the needy countries of Central and S. E. Europe.

Sitting in a room in New York City, these friends poured out, from full hearts, the story of the critical condition of these countries, and they begged me to go over there, and pass on the messages given in America.

I said I would ask God about it, though I hardly thought it would be possible to go! But our God is the God of the impossible. The more I prayed, the more clearly came the call,—"Go **ye.**" **"Perhaps next year,"**—my heart whispered, but God said: **"Now** is the accepted time." So within a few weeks of my return home from America, my husband and I found ourselves on the way to Central Europe. What God had for us we did not know, but that was not **our** concern. He gave us only a little peep at a time.

Now we look back on over four month's residence in these terribly needy lands, and we can see over a hundred million souls without Christ, and with, **comparatively,** few workers.

The thought that has so repeatedly come to me is this:—"We are in our boasted 20th century of light and civilization, **but what must God think, as He sees the millions still unevangelized, and so small a percentage of Holy Ghost workers out in the field?"** We walked through the streets of the Serbian towns and villages, and what did we see? The "darkness of sin covering the earth, and gross darkness the people" *(Is. 60:2).* Superstition, as deep and as crushing as in India and Africa. Vice and degradation; ignorance and indifference all around. The Greek Church and the Roman Catholic Church hold their millions in religious fanaticism; the chains of which are forged in hell. It was our privilege to live in one town amongst the people in a small, primitive farm-house. Here we saw the home life, which gave us the key to thousands of other homes in Yugoslavia and in the neighboring countries! They were kind to the extreme, doing all they could for us, but theirs was a life of toiling from early dawn to evening. Every day was the same, dull monotone, a life lived "without God and without hope."

May the time soon come, when the people who now "walk in darkness may see the 'Great Light'," through God's chosen Light-bearers.

As one looked at the precious souls for whom Christ died, "as sheep without a Shepherd," we felt well-nigh crushed, at first, with the vast problems that confronted us, as the ways and means of reaching them. What could we do? We could not speak their language; and they could not speak ours. We could only smile at them and shake their hands. Our great resource was prayer, and every day, nay, many times a day, we pleaded for these dying men, women and children that God would thrust out many more laborers equipped and filled with the Holy Spirit into His vineyard.

As we prayed we saw afresh our universal governmental position "in Christ." Russia has been made much of, India, China and Africa, all are needy fields, but there is no **one** Field that is more precious to our Lord than another! "God **SO loved** the **WORLD**" we read, and we who are His **prayer partners** and **workers together with Him,"** have also a **world** to love, and for which to intercede!

As never before our hearts went out to every missionary, who, day by day, has to live and work in similar scenes, with a diabolical force against them; meeting often with discouragements and physical weakness. How easy it would be to **give up,** or, to get **so accustomed** to the scenes, that you cease to be troubled over the sin!

How we prayed that every member of the Body of Christ should be **lifted up** above their surroundings and learn to "reign in life" and over their local circumstances in the power of the Risen Christ.

And is not this the call for **all** God's children? Let us ask Him for **"largeness of heart"** to embrace the need **of the whole world,** and so, after the measure of our faith, to be His channels for the needs of the Whole Universe.

"God is counting on you;
"He has need of your life,
"In the midst of the strife
"That weak one may fall
"If **you** fail at His call.
"He is counting on **you.**
"If you fail **Him**—what then?"

Yes! He has need of our **prayers** also; prayers that have mighty results, because they are uplifted in the All-prevailing name of Jesus Christ! Let us not "fail Him." All Europe needs His restraining hand. There are dark forces under the surface, and still more so, it is true of the South Eastern countries! Some one put his hand on the map of Yugo-Slavia when we were there, and pointing to various parts of it, said: "There is **fire** there, and there, and there, which could break out in a fearful conflagration, with a very small match!" It is true; and unless the children of God step into the gap, and stand against the secret forces of darkness in that country, and in Bulgaria, we shall see another terrible conflict, which may involve many other nations also!

Let us look upon the **whole world,** and it's present restless condition from our reigning position "far above all," "in Christ," and hold back those dark forces by prayer in His Name, **through** the Victory of Calvary.

DEAD FLIES

O. R. PALMER

"Dead flies cause the ointment of the apothecary to send forth a stinking savour; *so doth* a little folly him that is in reputation for wisdom *and* honour" *(Eccl. 10:1).*

THE APOTHECARY AND THE CHRISTIAN

An apothecary has compounded some ointment, using good materials, doing the work well, but leaving his ointment jar uncovered. The delicate odor of the ointment attracts the flies, which fall into the jar, and the ointment is soon spoiled by dead flies.

A prospective customer enters and inquires for the ointment,

but when he sees the dead flies he will not purchase. Reasonableness of price or talk about the quality of ingredients are of no avail. The would-be purchaser sees only **dead flies.** When he leaves, if the apothecary be a wise man, he will dispose of those dead flies, and see to it that his jar is covered.

Should a Christian, one really born of the Spirit, do less than an apothecary, if he finds in his life **dead flies** which prevent fullness of fellowship with God, take away his power in prayer, and hinder his testimony with his fellow-men, causing his ointment to send forth a stinking savour? If he does not get deliverance from dead flies, they will cause men to turn away from Christ, when they might be turned towards Him who is "altogether lovely."

May our Lord give us vision, and a desire to find what the dead flies are, to seek for uttermost cleansing, and then to ask that the "earthen vessel" be filled by the Spirit and so covered that flies can get in no more.

WHERE OUR TEXT DOES NOT APPLY

Our text does not specially apply to the unsaved, for they are yet in their natural state. By nature we are dead to God *(Eph. 2:1-5)* and already under condemnation *(John 3:18)*. God hath declared "Except a man be BORN AGAIN, he cannot see—or enter—the Kingdom of God" *(John 3:5-7)*. However good we may be, cultured in ways, or even religious in practice, they give us no right to the Kingdom of God. A spiritual birth is as necessary to give us spiritual life as natural birth was to give us physical life. This can come only through receiving Jesus Christ as our personal Saviour *(John 1:12; 3:16)*, for He alone has the right to bring us to God and to give us **eternal life.** "It is the Spirit that quickeneth" *(John 6:63)*.

The text does not apply to those continuing in the same way, in the sin and folly which characterized their former life: "If any man be in Christ he is a **new creature:** old things are passed away; behold, all things are become new" *(I Cor. 5:17, 18)*.

A man may say he is a Christian, that he belongs to a church, may think it to be the only church, but what does God say: "He that **committeth sin,** (that is, goes on in a life of sin) is **of the devil**" *(I John 3:8)*.

No matter what our standing before men, or our religious profession; this is what God says about our standing before Him.

Our text does not apply to those who have no desire for holiness of life, for we are told to "follow peace with all men, **and holiness,** without which no man shall see the Lord *(Heb. 12:14)*.

If we lack these things, then the lost need to be found, the dead brought to life, and God's remedy for sin through the Blood be applied. We need a Saviour and His salvation, and He stands ready to save us if in humble confession of our need we will but seek His favor *(I John 1:5-10; Heb. 9:12-14; John 3:14-18; John 5:24; Acts 2:21)*.

THE DEAD FLIES OF THE CHRISTIAN

The text does, however, apply to those who are truly saved, but may have in their lives sins or inconsistencies which spoil their testimony. We would mention:

Unconfessed and unforsaken sin of any description, for "If we say we have **fellowship** with Him (God), and **walk in darkness,** we lie, and do not the truth." God is light, and there cannot be fellowship unless we forsake the darkness and come into the light *(I John 1:6)*.

A going on in questionable habits or practices. The lusts of the flesh are contrary to the Spirit *(Gal. 5:15, 16)*.

Hasty speech and hot tempers. They spoil home life, wound friends, grieve the Spirit, take away joy, and effectually hinder testimony.

A sensitive, touchy disposition, which easily takes offense at what others say or do. It is a serious hindrance to Christian growth.

A tendency to gossip about the frailties of others *(Matt. 7:3-5)*.

Strife and division in the household of God, which is a mark of carnality and never of deep spirituality *(I Cor. 3:1-4)*.

Yoking up with unbelievers in marriage, business, lodge or social life *(II Cor. 5:14-18)*.

Giving ourselves over to worldly pleasures, when our time should be spent for the glory of God.

A lust after wealth and luxuries, which "drown men in perdition." A covetous spirit, God has said, is "idolatry."

A lack of truthfulness in conversation, or honesty in dealing with others. "Owe no man anything but to love one another."

Spiritual pride or a tendency to criticise or to judge others.

A foolish habit of jesting which is below the high calling of the Christian *(Eph. 5:4)*.

May the Holy Spirit reveal to each one of us the things which hinder His fulness and power and graciously lead us through the cleansing waters or purifying fires, until the dead flies are seen no more.

THE OVERCOMERS

Marvelous rewards are held out by our Lord to the overcomers, but to none greater than to the poor Laodicean church, soon to be spued out of the mouth of our coming Lord:

"To him that overcometh will I grant to sit with Me, in My throne, even as I overcame, and am set down with My Father in His throne" *(Rev. 3:20)*.

Is it not a prize well worth while to be a throne-sitter with our Lord in His coming glorious Kingdom and Reign?

How can we overcome, for God would never hold out a prize which we could not reach, nor ask us to do what His grace would not enable us to do.

Christ has made it possible and the Holy Spirit has come to make it real. It comes by the way of the Cross, where our Lord died in our place and for our sins. But it comes because we are willing to be identified with our Lord's death and burial, in order that through His Spirit we may enter into His resurrection life and power *(Rom. 6:1-6)*. This is the way of death, the cross, the way the criminal went, but it is the royal road to life, to blessing, and to power, to those who walk in it. Have you tried it? It is the only way by which God can deal, not only with our sins and failures, but with the old corrupt nature, from which all these things spring. As long as the fountain is corrupt, the stream will give off its impurity. The secret of life is the secret of death, for "If we be **dead with Christ,** we believe that we shall also **live with Him.**" Do you believe He died in your place and for you? That is good. Do you also believe God saw you dying there with Him, in order that He might deliver you from the old Adamic, corrupt nature, and by joining you to a new Adam *(I Cor. 15:45-49; I Cor. 6:17)*, impart to you a new and Divine life, and through the indwelling of the Holy Spirit, enable you to live this holy life just as really and naturally as once you lived the old, corrupt, selfish life? *(Rom. 6:7-8)*.

"Sin shall not have dominion over you" *(Rom. 6:14)*.

We have tried to suppress evil again and again, only to find we were ourselves mastered, and slaves to habit. Victory does not come that way. God knew we were helpless and He carried our old life to the Cross with Christ *(Rom. 6:6)*. We cannot put the old man to death and we do not have to. We are to reckon it done through, and with, Christ *(Rom. 6:11)*, and as we do this, looking to God to make it real in our experiences, the Holy Spirit will work.

Sin loses its dominion as we die. Let us ask that the Holy Spirit make the death-union with Christ real that He may also make the resurrection life-union real. Count every sin, every failure, every weakness, your own self-life, everything which hinders God and prevents His fellowship, as being dead with, and in, Christ, refuse to give it any quarter, and receive the Holy Spirit to take possession of His temple *(Rom. 12:1, 2)*,—that is, yield your life to His inworking and outworking, and He will lead into a place of peace, and rest, and victory in Christ.

God has a remedy for our dead flies, and which of us have not an abundance? He has a glorious substitute for our barren lives, our prayerlessness, our powerlessness, our formality and fruitless testimony. It is through the Blood; it is by the way of the Cross and our identification with it; it is by the cleansing of the Word, and the infilling of His Spirit. Why not ask Him and trust Him to work this very day, reckoning ourselves to be dead to all sin and to ourselves, and alive unto God through Jesus Christ our Lord.

Deal definitely with God and ask Him in the Name of Jesus, and through the Holy Spirit to take absolute control of your life and to fulfill His promises to, and through you, and He will do it.

THE BOOK OF REVELATION

PASTOR EDWARD DREW, *Madison Ave. Baptist Church, Paterson, N. J.*

INTRODUCTION

The Book of Revelation is much neglected in this day by the great mass of professing Christians, and yet, view the Book as we will, it is almost impossible to overstate its importance. It stands in the Bible as the capstone; the climax of all things revealed, and without it nothing is complete. Before this Book closes all things now wrong are righted, and Christ as "The Lamb Slain" is supreme in the universe. The seed of the woman has bruised the serpent's head *(Gen. 3:15)*, and God has gathered together in one, all things in Christ *(Eph. 3:10)*.

The writer of these notes is trusting that the Holy Spirit will use them to lead some of the Lord's people into the glories of this precious Book.

We would urge every reader to turn carefully to every Bible reference given. Failure to do this will mean the loss of much blessing. Satan tempts us to neglect the Word, and in this thing he must be resisted. We also advise any who are not well acquainted with the Book of Revelation, to use a Scofield Bible. There is nothing better as a "first aid."

A REVELATION

The correct name of this Book is given in verse one, "The Revelation of Jesus Christ." The word revelation is a translation of the Greek word "Apocalypsis," and means to unveil or uncover that which has been hidden. The general impression seems to be that this is a sealed Book, but it is just the opposite, it is a revelation or unveiling.

And it is the unveiling of the Person and future Glory of the most wondrous Being in the universe, the Lord Jesus Christ. The world that has as yet seen Him only in His humiliation; in agony and blood, shall yet see Him in all His glory. The method of this great unveiling is the subject of this great Book. The opening phrase "which God gave unto Him," may mean that the Father has given to Him to reveal this great event to His people, that they might know it before it comes to pass.

God has planned that Christ shall have an "Apocalypsis" and as we read this Book we find heaven and earth and hell in commotion, men and angels and demons involved, and eternal things at stake. Shall we then regard the Book lightly or rather esteem it more precious than gold.

There are three places where the word "Apocalypsis" is used in the New Testament; will the reader please turn to them: II Thessalonians 1:7; I Corinthians 1:7, and II Peter 1:7. Let me give here another translation of the first of these passages, II Thessalonians 1:7-10:

> "The cleaving heavens shall disclose the Lord Jesus,
> Attended by the angel-ministers of His power,
> Encircled with glowing flame.
> In act to wreak vengeance on those who know not God;
> On those Jews who refuse obedience to the glad tidings
> Of our Lord Jesus Christ.
> Such men shall reap retribution,
> Irrevocable destruction that bars them from the presence of the
> That glorious vision of His might that shall be unveiled, [Lord,
> When He descends to be encompassed with glory,
> The glory-host of His holy ones.
> Comes to be the world's wonder,
> Haloed about by all that have believed on Him, in that day."

METHOD

The method by which this great event is portrayed is shown by the word "signified" in verse 1. This is an old English word which means "to make plain by signs." We must expect then to read and interpret the sign language. We will find horns and beasts and trumpets and thunders, but remember that this thing is true, that when God uses a sign in His Word, somewhere in His Word He will give the interpretation of it *(Matt. 13:36-39)*. The only care we need to exercise is that we find always the Bible interpretation and guard carefully against using our own imagination. The Word of God is never inconsistent, and once a meaning is established it holds good throughout. God is a God of order and not of confusion and in this Book of Revelation there is infinite perfection of plan. Remember that beasts and thunders and trumpets are not the subjects of the Book. The revelation of our Lord Jesus Christ is the theme. In chapter 5 Christ is seen as the only One in the universe who is worthy to take the Book from the hand of Him that sits upon the throne. In 11:15 great voices from Heaven proclaim that the kingdoms of this world have become the Kingdom of Christ. In chapter 12 Satan is cast out of Heaven as the first step necessary in bringing this about. Then the climax comes in 19:11-16, the revealing, unveiling, or Apocalypse of Jesus Christ in power and glory as "King of kings and Lord of lords." But the method of revealing all this to us beforehand is by signs.

PROPHECY

The phrase in verse 1, "Things which must shortly come to pass," stamps the Book as a book of prophecy. There are some who shrink from this Book simply because it is prophecy, and yet prophecy is the one great unanswerable proof that the Bible is Divinely given. God Himself appeals to the foretelling of events as proof that He is God alone. Will the reader please turn to Isaiah 41:21-23; 45:21; 46:9, 10. Only the Eternal God knows the future. Jesus said "fools, and slow of heart to believe all that the Prophets have spoken." Let us prefer to be called fools by men rather than by Christ Himself. Read II Chronicles 20:20, for God's promise of success to all who believe the Prophets. Paul tells us in Acts 26:22 that he preached nothing either too small or great but what was written in Moses and the Prophets. We are in good company when preaching and teaching prophecy.

BLESSING

In the 3rd verse of chapter 1 there is a promise of blessing to all who read and hear and hold (or keep) what is written in this Book. I do not know that any other Book of the Bible has such a particular promise, for it is impossible to use the Book without getting a blessing. I do not wonder that Satan tempts us to neglect it. There are just seven of these "Blesseds" in this Book of Revelation: let me ask the reader to lay down these studies and search them out. And when you come to the last of the seven in 22:14, be sure to read the Revised Version, or the note in the margin of the Scofield Bible.

SALUTATION

Verses 4 to 8 of chapter 1 are given as John's Salutation or Blessing or Benediction on the seven Churches of Asia Minor to which the Book is to be sent. Notice that it is given in the name of the Trinity, the Three Persons of the Godhead for John is not a Unitarian. But having mentioned God the Father and the Holy Spirit, he goes on to enlarge on the glory of Christ the Son. Christ is the subject of the Book, and we must keep our eyes on Him. Through Him we shall know the Father, for the revelation of both the Father and the Spirit come through the Son. There are numerous organizations and many individuals who claim they honor a Supreme Being but will not honor Christ. Let all such read John 5:23, where we are told that "he that honoreth not the Son honoreth not the Father."

Then John goes on in verse 5 to speak of the glorious work of Christ for sinners. By this we find that John was not a Christian Scientist for they do not believe in the Blood. Then after a clear statement in few words of most of the fundamentals of our faith in verses 5 and 6, he goes at once to the Subject of the Book, The Coming of Christ in the Clouds of Heaven in Power and Glory.

BEHOLD HE COMETH

Verse 7 is a mighty statement, weighted down with heavy phrases. "Behold He cometh with clouds," "Every eye shall see Him." This event then is not the rapture of the Church for that will be secret and known only to the world by the "absent ones." The rapture of the saints is fully given in I Thessalonians

4:13-18 and is secret, but here in Revelation, Christ is manifested to a startled world. The fulfillment of this is 19:11-16. (We shall often refer to this passage and would ask the reader to memorize it if possible.) When He comes thus in His glory all the earth will be in terror, for He will judge the nations for their sin against His people the Jews, but afterward He will fill the world with glory and bring in universal lasting peace to fulfil His promise in Isaiah 2:1-4.

THE AUTHOR

Verses 1 and 9 tell us that it was given to John to write these things and send them to the seven Churches in Asia. There is nothing in this Book original with John. Our Authorized Version says he was "Saint John the Divine." There is no doubt that John was a saint, but not more so than any other Christian. The word "saint" in the Bible means one who is saved and is "in Christ" *(Eph. 1:1)*. But that John was Divine is not true in any sense. Jesus found John as a fisherman mending his nets, and called him to the work he did, and verse 5 proves that John knew himself a sinner washed from his sin by the Blood of Christ.

This John is beyond all doubt the disciple of Christ who wrote also the Gospel and the Epistles that bear his name. Banished to the barren Isle of Patmos in the Mediterranean, God met him and gave him a great message. His persecutors could shut him out from communion with men but not from fellowship with God. What an exposition of the great Beatitude, "Blessed are ye when men shall revile you and persecute you—rejoice and be exceeding glad."

It would be to no purpose here to state the various theories given by critics that some other John wrote this Book. It has been established fully enough for the unbiased minds of all the most spiritual Bible teachers in the history of the church. Coming down near to our own time let me mention J. N. Darby, Wm. Kelley, and F. W. Grant, and if these men were satisfied to accept John the disciple as the authentic writer of this Book, we can well be content. It was written about the year 96 A. D. about 30 years later than any other Book of the Bible, except John's Gospel and Epistles. John was told to send this Book to the Churches, and in 22:16 Jesus says He wishes these things testified in the Churches, so we have good authority for preaching the prophecies herein contained.

DIVISIONS

Verse 19 of chapter 1 gives us what is conceded by every spiritually minded Bible teacher to be the inspired division of the whole Book. Note the threefold division given there.

1. The things which thou hast seen.
2. The things which are.
3. The things which shall be hereafter. Under the head of the first division would come the vision of Christ which John had, given in the 1st chapter. Under the head of the second division or "the things which are," would come the Churches to which the messages of chapters 2 and 3 are sent. And what comes under the third division, is plainly pointed out in the 1st verse of chapter 4. This is undoubtedly the Divine plan for dividing the Book, and let me say that every attempt to divide the Book differently has ended in confusion. The main body of the Book then begins at chapter 4, and gives the events to happen after the Church is taken out of the world, and that lead up to the Revelation of the Lord Jesus Christ.

CHRIST AS JUDGE

Study carefully the description of Christ in verses 13-16, for it is the only description of His Person that we have in Scripture. It is Christ in judicial array, and was just as surprising to John as to us, for when he saw Him he fell at His feet as dead. John was not dead for no man ever fell at the feet of Jesus and died there, but John had lost the familiarity he had formerly had, Christ was glorious but terrible. There is much that is glorious for us to look at on earth, but if we would see the glory of His face, we must look into the noon-day sun, and that we cannot do.

(To be continued.)

JERUSALEM, PAST, PRESENT AND FUTURE

Some Indisputable Proofs of the Fulfilment of Prophecy and the Closing of the Age

By Albert Weaver

Jerusalem, until recent years, has been one of the most inaccessible cities in all the world, situated twenty-three hundred feet above sea-level, and fifty miles inland; without a harbor, railroad, or carriage road leading up to it; simply a donkey trail.

THE PAST AND THE PRESENT

Not until 1855 was there a house outside of the old city, and the gates in the wall around the city, through which the public entered, were closed at sundown. No person could gain admittance after that time without a pass from the Governor. Landing, too, at Jerusalem's nearest port, Jaffa, originally called Joppa, has been exceedingly difficult. During stormy weather steamers have been unable to land passengers without great danger to life and property, and as Jaffa is still without a harbor, the situation remains the same. With the exception of the harbor, everything else referred to has been changed. A railroad and a carriage road (or, better still, automobile road) have been in use many years from Jerusalem to Jaffa. Mr. Rolla Floyd, of the State of Maine, was the first person to drive a horse and carriage over this road, carrying with him Emperor Joseph of Austria. It was customary when any royal personage came into the country to prepare the way for him, and this coincides with what the Prophet Isaiah says *(chap. 62:10, 11)*. "Prepare ye the way of the people, cast up the highway, gather out the stones." This is quite significant, agrees with Scripture, and has a spiritual application concerning the preparation necessary for the coming of Christ.

The gates of the old city of Jerusalem are open day and night, with an additional gate (or, better, breach) in the wall of forty-five feet, cut in for the entrance of the ex-Kaiser, a few years ago. A much larger city than that of old Jerusalem is now without the walls. Nor is it necessary any longer for people visiting the country to come across from Port Said, Egypt, to Jaffa by steamer, and be compelled to trust for mild weather for a safe landing. A railroad has been built from the Suez Canal, Egypt, by way of the Sharon Valley, Palestine, to Ramleh (a junction on the Jerusalem and Jaffa railroad), over which trains are run daily. Now one can make the journey from Port Said to Jerusalem in less time and with less trouble by train than by steamer. Greater changes have taken place in the last fifteen years, especially since the war, than at any previous time. Jerusalem, strictly speaking, is not the same city that it was.

ORIENTALISM DISAPPEARING

Orientalism in all its forms has largely given way to modernism, and Western civilization has supplanted it.

Twenty years ago, Jerusalem itself at night-time was quiet and shrouded in darkness, with the exception of a few people moving about, carrying a light to guide their footsteps, and an occasional street lamp, or Oriental light. Nothing could be heard to break the silence of the night but the barking and howling of an almost innumerable number of hungry wild dogs, jackals, and hyenas that infest the country. They came out from the clefts of the rocks and hillsides to devour and fight over the carcasses of the dead animals which were carted out during the daytime to the outskirts of the city. These wild creatures acted as the scavengers of the city, cleaning up the refuse usually thrown into the streets. Nothing disturbed them excepting as they disturbed each other. They had it all their own way for the night, but made it quite unpleasant and uncomfortable for some people who could not accustom themselves to such an experience. The whole thing, however, was rather quaint and interesting to most travelers, the writer included.

This is almost a thing of the past, and now in place of these unwelcome nightly disturbances Jerusalem has noises of a different character. It is, therefore, interesting to note that almost everything which goes with what we call civilization in city life is to be seen in Jerusalem, only on a smaller scale from

that of other cities. Instead now of darkness at night, as in former years, we have a city beautifully lit up with gas and electricity.

OTHER CHANGES

Other changes can be mentioned, such as the telephone, telegraph, police protection, both in and out of the city, and even on the highways. Better still are the roads, which compare favorably with our Western highways, making it possible to travel from place to place by motors (which are almost numberless) in a much shorter time than when one had to resort to camel or donkey. Of course, this all helps to deprive travelers of the Oriental aspect of the country, which, naturally, foreigners crave when visiting the Holy Land. The water supply has also been improved, and the Palestinians are anticipating a yet greater improvement in the near future. Already water has been piped into many of the streets and houses.

Another notable change is the language. Before the war very little English was spoken, excepting by foreigners and officials. Now, one who knows no other language can get along almost anywhere in Palestine, and especially in Jerusalem. This is largely due to the influx of English-speaking people; and to the schools and institutions of learning, carried on by churches and missionary societies, where thousands of bright young men and women have been, and are being, educated in the English tongue.

Harnessing the Jordan for electric power is being considered and anticipated. This power will be used to supply the country with electricity, and, if successful, will add greatly to its welfare. The wise and just rule of the English, with the High Commissioner, Sir Herbert Samuel, and his associates in authority, is largely responsible for these material improvements.

UNDER BRITISH RULE

These improvements include better sanitary conditions, prison improvements, traffic police, and police protection in general, courts of justice, administration of the law, and, on the whole, everywhere a better spirit of enterprise.

The rapid development in colonization, agriculture, manufacturing and building, is, in a large measure, due to the untiring efforts of the Zionists. When one recognizes what Jerusalem and Palestine in general have been under Turkish domination, and the great changes and improvements that have been wrought for comfort and protection in recent years, he feels just as safe now in Jerusalem and the country with England in control as he does in London, New York, or elsewhere. This cannot be said even of the Trans-Jordanic territory; for while there is a certain amount of protection assured there, the moment one crosses the Jordan River, leaving British territory, he quickly senses and notices the difference.

Palestine extends now not only from Dan to Beersheba, and from the Mediterranean to the Jordan, seventy-five by one hundred and fifty miles, its pre-war area, but from almost the Nile in Egypt to the Euphrates in Mesopotamia, a distance of about hundred miles. This peculiarly sacred country, God's own land, has not only a marvelous and eventful past and present, but a still more marvelous and glorious future. Therefore, the most significant feature of the late war was the retaking of this whole territory, originally promised to the Patriarchs, Abraham, Isaac and Jacob. When this was accomplished by General Allenby and the forces co-operating with him, war ceased; a noted fact not recognized by many people (not even Bible students), although it is a fulfilment of prophecy.

This unique stretch of country is now nearly all under the control of England, awaiting the time for her to pass it over to the Jewish people, thus fulfilling Scripture. It is a remarkable fact that England has always befriended God's chosen people. This undoubtedly accounts for her prosperity. Therefore England has a great responsibility, we believe, resting upon her, and to her a trust has been committed perhaps unequalled and unparalleled in the history of the world.

GOD'S HAND IN PRESENT EVENTS

Prophecy is rapidly being fulfilled, and God's program, we know, is being quietly carried out. There is no doubt but that He will see to it, irrespective of men or nations, that what has been written will come to pass, and to the very letter. There is seemingly a lull at present; nevertheless, everything is going on slowly but surely to its final consummation, because God is in the movement. The Jewish people are gradually returning to Palestine, colonizing and developing the country, and employing modern methods. We believe that they will continue to do so, eventually becoming a nation once more, in their own long-promised land.

WHEN CHRIST RETURNS

This has all been prophesied, as is so well known. Where are we, then, in point of time? Down at the very close of the age, but not at the end of the world, as some claim and teach. In the light of Scripture, the signs of the times and conditions world-wide give every evidence that these are the very last days of this dispensation. The world is growing worse, and wickedness is in the ascendancy.

This we must admit, if honest. It is quite noticeable wherever one goes. Men and nations seem powerless to stem the tide of iniquity. Instead, "We seem to drift with it," as an American statesman of repute has recently said. We have world-wide unrest and disorder, injustice, lawlessness, rebellion, oppression, anarchy, and everything that is characteristic of the Great Tribulation days which are to come upon all the world. There are things visible and permissible to-day in civilization which would have shocked the civilized world not many years ago.

Therefore, the next great change and event, to which all previous changes and events in this dispensation lead up, is the return of Jesus Christ to translate His redeemed people—that is, all who are prepared spiritually. Then will follow the awful tribulation, a time in which the Antichrist, or Man of Sin, spoken of in Scripture *(II Thess. 2)*, will rule this world, and woe be its inhabitants then! We do not expect any great improvement until after this period which cannot be of long duration. Christ will then again return; this time with His saints, to judge the nations, put an end to the unrighteousness of this age, to lawlessness, oppression, etc., and to destroy the Antichrist *(Jude, 14th and 15th verses)*. Following this will come the long-looked-for time mentioned in the Lord's Prayer, "Thy kingdom come, Thy will be done on earth as it is in Heaven," the Millennium or thousand years of peace. During this time Christ will set up His kingdom on the earth with headquarters in Jerusalem; and there reign in righteousness. Then universal peace and happiness will prevail.

JERUSALEM AS A STORM-CENTRE

For this we long, hope and pray. With all this in view, one can readily see why Jerusalem has such a marvelous future, and why these momentous changes have taken and are taking place in the city of the Great King, and in the land. Jerusalem is yet to be the great storm-center of the world, and the seat of the King of kings, Jesus Christ.

To the writer, all this is an indisputable proof of the fulfilment of prophecy, and of the closing up of the age.—*The Prophetic News and Israel's Watchman.*

THE EXPERIENCE OF MANY

This perpetual hurry of business and company ruins me in soul if not in body. More solitude and earlier hours! I suspect I have been allotting habitually too little time to religious exercises, as private devotion and religious meditation, Scripture-reading, etc. Hence I am lean and cold and hard. I had better allot two hours or an hour and a half daily. I have been keeping too late hours, and hence have had but a hurried half hour in the morning to myself. Surely the experience of all good men confirms the proposition that without a due measure of private devotions the soul will grow lean. But all may be done through prayer—almighty prayer. I am ready to say—and why not? For that it is almighty is only through the gracious ordination of the God of love and truth. O then, pray, pray, pray!—*William Wilberforce.*

Missionary Department

GENTILE SECTION

A COMMUNICATION FROM MR. HOIJER

When Nils F. Hoijer passed through the United States a year ago on his way to his missionary work in the northeastern part of Siberia it was the privilege of the writer to become acquainted with him. Forty-five years' service for the Lord in all parts of Russia and Siberia have failed to make this man appear aged. Though over seventy, his eyes are as bright and his smile as sunny as many younger men would be proud of.

Some time we hope to induce Rev Hoijer to write his biography. It would be a fitting benediction to the younger generation of missionary volunteers, who girdle the world in modern ships, with a specified "equipment" and under the assurance that their support will be forthcoming for the period of their service.

We feel certain our friends will place on their prayer list the rebuilding and equipping of this newly-acquired vessel, and our treasurer, Mr. Mason will be glad to forward any gifts which may be received for the purpose. Please pray for the raising up of young men to take up and carry on the work of Pastor Hoijer in the north of Siberia.—*Norman J. Smith.*

102 Cherry Street,
Seattle, Wash.
% Luthern Mission

DEAR BROTHER IN CHRIST,

Grace and Peace from God!

Very often have the pleasant memories of my visit with you in May, 1924, in New York, pushed aside other memories and reminded me that I ought to write to you. Other writings have until now forced themselves into the foreground since I came from the far North into the States. Now at last they must give place for another letter to you.

From Nome, Alaska, I wrote you a letter in answer to your letter to me, received in Seattle on my journey to the North. In this letter you promised to send me photographs that were taken of me while in New York. These I have not yet received, nor have I received any other letter from you.

Your gift of money was a great help to me. Without this help, as well as such help from others, it would have been impossible for me to fulfil my plans in Siberia. The Holy Scriptures which I received were given to my Mission workers, to be distributed among those who understood Russian. Many, many thanks, dear Brother.

On the Northern waters, where I spent the greater part of last summer, the polar-ice and the storms on the ocean often seemed to overpower us and our frail boat. Our journey on foot over the Siberian tundras overtaxed my strength. The Bolshevistic, antichristian agitation was altogether too domineering. Their false accusations forged against us with demon power. Again and again it seemed that we were doomed to destruction. The Bolshevist's greedy plundering drove them to rob us of our winter supply of food, to be used during 1924 and 1925, left in care of an Eskimo chief in Siberia. Short of money for meeting the necessary needs of the Missionaries, even without this loss, the situation seemed very hopeless.

While on the ocean, we were several times surrounded and inclosed by impassable polar-ice, the last time it was late in the fall on an unpopulated part of the Siberian coast. The water froze between the ice-bergs. It snowed fast and steady. It seemed that we were hopelessly shut in for the winter. We were without food and fuel. The supply of ammunition for our rifles was low, without which we could not hope to get any walruses or polar bears. We could not get word to our friends, not even to the missionaries on the Diomede. God, alone, heard our cry and saw our need. Thirteen times we were helplessly driven by the storm, during which we lost three anchors and two life boats. Twice we had to leave the schooner for fear it would be wrecked, and try to save our own lives. I spent one night between large rocks. I was cold and sick. The weather was severe, the snow whipping against my face with the fury of a blizzard. I was anxious and worried about the schooner. Eleven times we were as nearly overcome as it is possible to be without being utterly destroyed. But the Lord intervened and saved us from death. One time a larger wave tipped the schooner until the sails were filled with water. It was indeed a miracle that the boat raised itself again. Our drinking water became mixed with the salt water so that it could not be used. Often we were without food. Twice my strength failed, through sickness and hunger, while walking over the Tundras in Siberia. I tried to relieve the hunger by eating of the sparse vegetation in the wet ground. At one time I became very weak from internal hemorrhage again and again, being too weak and faint to go on. I had to lie down on the cold, wet ground. I was helped by the Eskimos from Nuakon, where our chief mission work had been done in Siberia.

During all this time we were forgotten by most of those whom we thought should have felt real heart-concern over the terrible need of the heathen, after thousands of years of ignorance and superstition; others tried to forget and still others worked against us. With this as a background, you can better realize that the remembrance and encouragement, such as came through you, Brother, were of great importance.

At the present time the schooner "New York" is laid up in Nome. The missionaries are supplied with what they need for the winter. The great losses on land and water that brought us into debt, when the open season on the sea was over, are,—thanks to the faithful helpers—almost paid. And I have been in the States since November, 1924. My body which suffered so much during these hardships in the North, is slowly coming back to the condition it was in when I left home in the Spring of 1924.

The summer's experiences seem like a night-mare with all its fierce details and horrors from which I have now awakened. Night has ended—day has come with its sunlight and reality with its duties call for attention.

We still have the "New York," but it must be repaired and have a new motor. But even so the difficult communication problem is not solved. The "New York" is too small, old, and worn out. After the violent storms that we have battled against with her, even the bravest draw back from going through such experiences again. It might still be used if we could choose favorable time and weather, or for shorter trips. But we could not do this as we had to promote the work early and late, in order to hasten the most necessary preparations for the missions establishment.

My strength is giving out. Some one younger must be found who will take hold of and manage the communication problem. It seems impossible to find anyone who is willing to risk life and health to do this unless better transportation is provided. Trusting in God and His faithful helpers, I have dared to provide a larger and stronger schooner. The twenty-first of January, the U. S. Government had an auction on several boats belonging to the Navy. In order to have a right to take part in the auction I had to deposit the sum of $200.00. During the auction we were not allowed to see the boats that were bid on. I felt ill at ease in the crowd. I prayed for guidance. Many boats were sold but I thought the price too high. At last three boats of the size and type that suited my needs, were described. I bid on the first boat until the price went too high for me. Others bid until it was sold. The second boat I bid up to $310.00 and this one I got. The third one went much higher in price. The Lord's hand was in all this. When we looked over the boats, not only was the price I paid the lowest but the boat was the best of the three. Also this boat contained valuable accessories which were not found in the other boats. And yet the boat must be changed and built over so as to serve our purpose and needs. This will take a good deal of money, of which I have none at present. But hope to receive it through the Lord's willing helpers.

We had the boat towed to a place outside of Seattle in order to dispense with the cost of drydock, and the work of rebuilding it is going on.

When we get this boat finished and the "New York" repaired, the difficult communication problem is solved, as far as it depends on man. We plan to place the "New York" at the disposal of the missionaries to be used on shorter trips. The Sea and rivers are their only communication channels, and the natives dwell along these shores. The large schooner will be used for longer trips of communication between the mission field and civilization, to bring the needed supplies to the missionaries. During the winter it will be laid up either in Nome or in Seattle.

If we are successful in these plans, I will consider my personal work in this mission field not so pressing as heretofore. I could then if I have any strength left, give myself to some other branch of the work for which I am better fitted, then being a sailor.

With heart felt greetings, Your Brother in Christ,

N. F. HOIJER.

CHRIST AND SERBIA

New York, May 18, 1925

As one looks around the kingdom of Serbia (or Yogoslavia), the disciple of the Lord Jesus Christ and still more so the active laborer in the Gospel is very soon confronted with certain striking facts.

1. In regard to the past, the whole historical background of this country makes aggressive Gospel work almost impossible. Certainly the Lord comes in, in individual cases; but speaking generally Gosple work is everywhere very difficult—owing to the special history of the Jugoslav peoples. What one experiences as to difficulties is not confined to any one region; it applies either to Greek Orthodox, The Roman Catholic or the Mohammedan districts.

It is difficult, I always find, for friends in America to realize how very closely religion is associated with politics in the Balkan lands. It is also not easy for friends in America to understand what an atmosphere of distrust and suspicion is created by this very fact. Moreover, a great difficulty at the present time in the way of all simple followers of the Lord Jesus Christ in this Kingdom is the Exaggerated Nationalism. Even when the Gospel is preached in fullness and power, it is taken not so much as a spiritual message, but as Protestant Propaganda, tending to weaken or undermine national and ecclesiastical usages and customs. Some of the most enlightened men in this country make very disparaging and misleading statements about Protestantism in speeches, books and pamphlets. All this must be taken into account.

In spite of all this God has helped us to lift up Jesus and the Cross and many hungry souls have been fed. We know that there are many hungry and thirsty souls scattered up and down the country; that the Word of God is being circulated in increasing measure; that that Word shall not return unto Him void, and our Lord Jesus Christ shall not be lifted up without some souls being drawn unto Him. We have been privileged to distribute more than two thousand portions of God's Word, books and pamphlets. Two hundred and ten pieces of clothing has been given out, also medical relief in the form of medicine and 185.00 dollars in cash. We have also held 48 private conferences, 45 Bible classes, 54 preaching services with 1,284 people present, 6 English classes and personal work done with hundreds.

Mr. Alexander is now working in the villages in Macedonia and the Lord is wonderfully blessing him.

God is now giving us the great privilege of helping to support a fine Christian orphanage with 15 children. Will you not pray God to save every one of them by helping those in charge to lead them to Christ? The orphanage is located about 14 miles from Belgrade. We praise God for a gift sent us a little while ago for this work, but much more is needed.

I want now to tell you about a man, whom the Lord has laid on my heart. His name is Rev. Alois S. Yonke. He was a Roman Catholic priest and highly educated. The light of the Gospel of Jesus Christ broke in on him and he gave himself to Christ. He left the Catholic Church and became a minister of the Evangelical Lutheran Church. After the world war he became a Methodist missionary. After five years of faithful and sacrificing service, he felt he must resign from that denomination. That took place January 1, 1925. He has a family of 5 and is trusting God for his support and for that of his loved ones. He has a congregation of about 30, who meet every Lord's Day, also during the week. He also teaches classes in English, where he has some of the brightest lawyers and doctors as students. Mrs. Yonke conducts singing classes and leads a fine choir. Since the cutting off of the salary he was receiving from the board it has been a very hard struggle for them, but they are still at their post of duty. Now I am praying God to raise up 7 people, who will give 120 dollars a year each and thereby help God to keep this testimony going. Will you, dear reader, be the first to come to the help of the Lord against the mighty? This man of God preaches and lives the Gospel in the power of the Holy Spirit. He believes the blessed Book as you and I do including the blessed truth of the Second Coming of our Lord and Saviour Jesus Christ. Oh, do not deprive that great city, of 150 thousand souls, of hearing the Gospel.

Now I want to thank God for answering prayer. On November 30, 1925, while I was preaching on the subject of the "New Birth," my brother gave himself to Christ. He has been a prominent figure in Serbia's political life, as a leader, organizer and speaker. He organized the Serbian National Young Men's Society. This is a semi-military organization standing for the unification of Serbia. In a few months it became a strong organization of 150 thousand members. It has helped the government win many a victory at the poles. Will you now pray that God will consecrate this life for His service, also that He may open the way for his coming to America to attend a Bible Institute in order that he may come to know the Book of God and learn how to give it out in Serbia?

For all that has been and will be accomplished we give Jesus all the honor, credit and glory.

Faithfully yours for poor Serbia,

JOHN W. TROY.

N. B. Clothing and underwear of all kinds for both sexes and all ages is very much needed. Anyone having good, clean, usable clothing can express it prepaid or send it by parcel post to the

"ABERCROMBIE CORPORATION"
108 Dobbin St.,
Brooklyn, N. Y.

For Serbian Mission.

They hold it in storage until the necessary quantity for shipping arrives, after which they will forward it to the Serbian Mission in Belgrade.

NEWS FROM BULGARIA

April 22, 1925.

DEAR BRETHREN:—

We, in Bulgaria, are living in critical days, and everywhere men are asking what lies before us in the near future.

The Bulgarian King Boris Third, while on his way from Orchanie to Sophia was swooping attacked by Bolshevists a week ago, but thank God, Bulgaria was saved, as God has saved the King from certain death. Only three days after this sad event, the Bolshevists again prepared an attempt on the lives of all Bulgarian Ministers in the Sophia Cathedral, where all Ministers and thousands of citizens attended the grand burial of general Georgieff, who was killed by the Communists in the main street of Sophia. Because of this attempt, 140 women, children and men were killed, and 500 wounded. But thank God, all Ministers were saved, and Bulgaria was again preserved by the hand of God. Again and again the Communists tried to make coup d'etat, but all was unsuccessful.

I am telling you these things in order to show you that the spirit of revolution and unrest, lawlessness, tumult, and bloodshed make the field one of much difficulty.

The great question earnest Christians are asking is:—What can we do? A volume of prayer is going up for a mighty revival—for only a great revival can save us. But can there be a revival without the preaching of the Word? Does not the answer to our prayers lie in obedience to the Divine command:—Go * * and preach the Gospel to every creature? The Apostles "in every house ceased not to teach and preach Jesus Christ." They went to the homes of the people.

This is one of the methods which our Mission has pursued; the simple and direct way of getting in touch with the individual soul. And wherever our workers go, they carry the Word of God, Gospel literature, carefully selected tracts, and the Message of Life by the living and sympathetic voice. No work is more greatly needed.

Our Mission is bearing to the Bulgaria's sorely tried people the balm and blessing of the Gospel by proclaiming widely the great message of Salvation; uplifting the fallen, the despairing and the ruined; leading the skeptic and the agnostic to Jesus Christ; giving a strong helping hand to all suffering. The sick and aged are found out and ministered to; the father and mother who "go nowhere" have a kindly word of the claim of a Saviour spoken to them; the children in the home and in the hospitals are not overlooked; and the sorrowing are told of the only source of all real and abiding comfort. When the messenger has gone, the printed message, in the form of a Bible, Gospel-portion or book, or telling tract is left to be read in quiet moments. The visit is repeated again and again, and often with blessed results.

God is abundantly blessing the work of the Mission. During the last four weeks, we have visited 200 homes, speaking to 1656 persons; the hospitals were visited 11 times, the mother's home—2, the Invalid's home—3, jails—4; here we had splendid meetings and gave away 300 New Testaments, and 900 tracts.

On Easter morning we spoke to 1,000 prisoners, and to 22 afflicted with tuberculosis in the State Hospital, making a present of eggs and buns according to the custom in this Country; we gave Gospels to them, also. One of the villages where we go very often is Tsertsovo; there we have distributed 200 New Testaments and 500 tracts on Whit-Sunday morning.

As I wrote you in my last letter, we have secured a good printing establishment, and thus our literature work will be greatly reinforced. Three tracts and one book are being printed just now in addition to our monthly magazine. Let me remind you that in order to pay up all we owe for the printing press, we promised to pay $500 in three months from date (June 4), and the last $500—by September 4. I trust you will come to our assistance in this new enterprise which is a great gain for our Mission. The printing-office is

composed of five machines and 3,000 kilo types. Ten workers are now employed.

We have organized a Reading Room in the Russian Refugee Boarding Home, which we support, and where homeless and friendless refugees can find rest and some good literature. This place is very close to our Bible Hall.

If all this work were extended far more widely, we might hope for widespread awakening. It is the application of the personal touch, the coming into close contact with the unenlightened, the unconcerned, and the many who are secretly longing for someone to tell them how they may find peace. And yet, great as the need is for such an extension, it is becoming increasingly difficult to maintain the present number of workers.

As many times we have stated, the sole object of our Mission is to apprise men and women—even the least and the lowest—of the mercy and love of God. And Heaven itself knows no higher quest.

The forces of evil are in battle array. The spread of unbelief, the appalling ignorance of Scripture Truth, the social and moral chaos, the lust for gain and the love of pleasure, the danger of lawlessness and class hatred—all these are a challenge to faith and a clarion call to advance in the Lord's Name. Will you not strengthen our hands and help forward this holy war?

The spiritual harvest, when it comes, may presage the glory of advent. Be that as it may, our Mission is co-terminous with the age, long or short, and such as look for Christ with both eyes should labor for Him with both hands. Many are preaching other things than the pure Word of God, which is yet another reason why you should support the urgent and gracious ministries of R. E. S.—Bulgaria Mission.

For the maintenance of this blessed work, generous help is urgently required. Please, pray for us.

Yours in His love and service,

PAUL L. MISHKOFF.

AN ACCOUNT OF MISSIONARY TRAVELS

All through the seven years since I came into the mission and relief work for Europe I have wondered if a call would ever come for me to visit the fields with which I had become familiar by name. Other men connected with the same work and similar societies frequently made the journey and returned with reports of the work and emphasized the needs of the fields they visited. But it was not until about the middle of February that I began to say to friends and family that I felt quite certain I would be in Europe in 1925.

Even then I did not set the date, and I did not feel sure that funds would be in hand for such a journey. Certainly the treasury of the Russia Evangelization Society contained no money which could be used thus, as every cent had been designated for definite evangelization, relief or Bible work in the various countries. And the American-European Fellowship had nothing available for the journey. Friends began to ask me where the money was to come from to pay the travel expense. I replied that if it was intended that I should go the Lord could easily provide the means.

How true this is may be best told by the fact that on March 25 I sailed, with all the money in hand which I had estimated would be necessary for the long journey I anticipated. As I sailed out of New York harbor I could not have told any one the definite plan of my visit, for there was none. I had at the end of my tongue the name of every country where we had been aiding some phase of the missionary labor; I knew by name the missionaries and friends of our work, and even most of the towns and cities where our money had been expended. But I did not know which place would be visited first or last.

AT WERNIGERODE IN HARS

My port of entry into Europe was Bremerhaven. I had a German visa for my United States passport, but I knew nothing of the language, and I did not expect any one to meet me. How the Lord does care for those matters if we trust Him. On the steamer, the "President Roosevelt," of the United States Lines, I met two fine young men, one going to Paris and the other to Berlin. A little later a young man from Holland joined us, and it was through the latter's very acceptable aid that I passed the customs officers with ease and was installed in a comfortable room in Bremen for my first night in the strange land.

They asked where I was going, and I replied that I did not know,—perhaps to Berlin, and perhaps to Wernigerode in Hars. Both were in Germany, and on my "calling list." Wernigerode seemed to be nearer than Berlin, so I started for there the next morning, with instructions to change cars at two points along the way. It was some days afterward that I discovered that the oft-repeated "umsteigen" really meant "change cars," and always the conductor would couple this strange word with the station which harmonized with my traveling instructions. Well I changed cars twice and came into Wernigerode on time.

I might dwell on Wernigerode for several columns and not exhaust its attractions. I confess that before I had been there a week I wrote to my wife and daughter that if they expected to see me during 1925 they would have to come to the place which held me captive. I visited the friends, I saw the Russian Bible School, I attended the fine Sunday service at the Mission Hall of the "Licht im Osten" (Light in the East) Society; I even climbed up the side of the Brocken, that highest peak of the Hartz Mountains. I was delighted with all I saw; the friends were most cordial; soon I was perfectly at home. They even spoke of "my" room at Pastor Jack's home. It could not last, for other places were calling. But before I left, Brother Prokhanoff arrived from Berlin and we had several conferences on the work both in and out of Russia.

Together we left for Berlin in the early evening of a fine spring day. Our arrival was rather late, but the usual friendly tea was waiting at the home of Brother Bekker. In Berlin there is a fine Russian mission, and it was my privilege to speak at one of their gatherings, with about 250 people present. I greatly enjoyed the singing. A specially pleasing part of the program which Brother Bekker had arranged was the showing of lantern slides from the Life of Christ, with songs and Scripture reading to explain each picture.

VISITING RUSSIAN REFUGEE CAMP AT WUNSDORF

One day was spent visiting the Russian refugee camp at Wunsdorf, a short ride out from Berlin. There were nine of these refugee camps in Germany at the close of the great war. A tremendous amount of work had been done to relieve the special needs of the prisoners during the war, and much missionary work and Bible distribution had been accomplished, mostly by American gifts. Under ordinary circumstances these prisoners would have returned to Russia immediately after peace was signed, but this was impossible, owing to the changed conditions there. These men had been fighting for the Czar, and the Czar was no longer in power. They were not wanted there. Germany had a problem on her hands,—the dissolving of the camps by the distribution of the former prisoners of war. It could not be accomplished suddenly, for no place could be quickly provided. This may be best understood when it is said that with all the effort that was made to place these men in Germany and in other countries, two camps are still open and quite a number of men remain, ——— years after the war ended.

Wunsdorf will soon be closed, the last of the refugees being distributed to various small villages throughout Germany. Here it is hoped they will be gradually assimilated, find work and make homes for themselves. I took a sweep of the camp with my "movie" camera, and also filmed the children. The officers were allowed to send for their wives and families, and it is their children who wander about the sandy levels and play in the shadows of the rough board cabins. I had no heart to ask the refugees to straggle out of their cabins and line up in front of the camera, so the children will have to tell the story. Incidentally I might say that I entered a Mohammedan mosque and tried to bring away a portion of the dim and mystical interior with my camera. The Russian Church was also of interest. Russia's wide domain may be understood better perhaps by saying that both the Mosque and the Greek church building were necessary for the captive subjects of the Czar.

RUSSIAN REFUGEES IN GERMANY

There are many Russian refugees in Germany. Berlin probably contains more than any other city, but it is seldom one sees them. They are widely scattered. One cannot say that they have homes; at least, we would not like to think that the shelters that house them were to be our permanent or even temporary abiding places.

Old generals in the ragged remains of the uniforms in which they fought in the great war; old women with faces wrinkled with the hardships and privation; younger men from the rank and file,—these are the refugees, but you can only find a few at a time. There was no group to film; no parading of their emphatic need. Always it has been the silent suffering, with no spoken word.

How like Russia. The old Siberia tales of prison, of salt mines, of suffering, are tales of silence. And the Russian to-day does not complain of his lot. So one hardly knows if the need exists. It is well that there are those living in Germany,—and in the other countries also,—who have made it their business to search out these silent sufferers and mark their needs. These will tell if you ask them, and perhaps might take you to see the silent ones. But who would ask to have the woes of a fellow-man paraded that a story might be written for friends back home. I saw enough to assert that the need still exists; I soon felt that the bales of clothing I brought,—21 of them, and the four cases of shoes also,—were a meagre offering. The pride I felt at seeing these bales swing down into the hold of the "Presi-

dent Roosevelt" at the dock in America soon changed to chagrin and sorrow that I had not five times as many gifts to offer on behalf of the American friends.

Already I have written to many who contributed, asking that if possible their gifts might be repeated, and that other friends might join them in aiding to gather sufficient clothing for a new shipment. It is summer, of course, but rags do not make even good summer suits. I would so like to see them replaced. And it is necessary for these wanderers to eat also, so some one must pray in the funds to continue to relieve the needs of these unfortunate ones.

A VISIT TO DRESDEN

Czecho-Slovakia seemed to be my next country, but how could one resist stopping at Dresden for a day when it was on the direct route to Prague. I thought I was going there just to see the great Swinger Art Gallery and the beautiful buildings of that famous city of art. I know better now. I am still marveling at the way the Lord led me directly to friends of the same work in which I am interested.

Dresden has its refugees, beautiful though it may be. I know something of their hardships, and would so like to send aid there also.

I shall not soon forget my visit to the beautiful little Russian Orthodox Church in Dresden for their Easter service at midnight, April 18. Don't think the date is a mistake. The Russian Easter is later than ours. I shall remember the procession leaving the church with the banners, and the long singing in the garden before they return with the glad song, "Christ is Risen! Christ is risen indeed." And how simple the music; no instruments; just the splendid Russian voices. What a contrast to the 11 o'clock musical mass which the Bishop celebrated in the great Dresden Roman Catholic Cathedral the same Sunday.

Though it was 2 A. M. when I returned to my room from the Russian Easter service, I had been so urgently pressed to hear the Cathedral Mass that I was there in time to see the Bishop enter, with his scarlet robes, blessing the adoring faithful with his red gloved hands first to the right and then to the left. The great pair of front doors swung open to admit him, but the side door was used by every one else. I could not resist filming him as he came down the Cathedral steps after the service. I am hoping to have an interesting picture to show in America, for the throng was most enthusiastic in its adoration.

Well, I saw the great gallery after all, and with a charming guide, the Baroness K., who has lived in Dresden for some years past. I am glad that her familiarity with the gallery and her love of the purest and best of its mass of art works led her to point out in the very limited time pictures which I could have scarcely hoped to find or appreciate. Now I am to have copies of them in my lantern slide sets, that American friends may share the privilege of seeing the work of the masters. The Sistine Madonna will be among the number, I am glad to say.

A VISIT TO PRAGUE.

Then on to Prague. What shall I say. It is supposed to be the third most beautiful city in the world. I am willing to grant it that position at least. My guide was our missionary, Brother Lukesh, who was born within a few miles of the city. He seems to know its every nook and corner, even to the old "hunger wall" on the mountain just outside the city, and the place where the knight (in the legend at least) juniped from his castle wall on horseback into the river, to escape the captors who were about to put him to death.

The great Catholic Cathedral in the courtyard of the palace where President Masaryk has his home and office might claim many words of description. It is seven hundred years since it was begun, and recently a Prague society was formed in an effort to bring about its completion. The chapels which surround the central hall made me wonder if the great Cathedral of St. John the Divine in New York will ever seem so ancient and "cob-webby" to visitors, and if its tombs will contain the bones of as many men of renown from ages past. Pictures can scarcely tell the wonders of this great mass of masonry on the hill which dominates the city.

THE MISSIONARY WORK OF BROTHER LUKESH

The western end of Czecho-Slovakia would easily have held me for a week, but the missionary interest centers in the eastern end, for it is there that Brother Lukesh has decided that his efforts shall be centered. He has certainly selected the hardest spot in the whole country. How like him. The place he calls home will be in a market town in the center of a large area. On each succeeding Friday hundreds of carts find their way from miles of open country to the main street and arrange themselves in line, while their owners offer their produce to half-willing buyers.

And in a circle not more than ten miles around this great market center lie many smaller towns which can be reached by "hiking." I tried it out with Brother Lukesh, nine miles out and back, not each way. Of course, it had to rain on the way back, and of course the soil is clay. I managed to slip along pretty well. Filmed the young people in their holiday customes having a May-pole dance in the principal street of the village. Their priest has no fault to find with dancing, provided they come to confession regularly.

Opposition exists, of course, to Brother Lukesh even amounting to persecution, seemingly at the suggestion of the priest himself. Certainly he burned the little Gospels which had been given some of his boys to read. There is great need for a Sunday School there, and in each little town on the circuit. Remember this in your prayers. And if Brother Lukesh only had a wheel instead of having to walk all those weary miles with a heavy satchel full of Bibles on his back, —I almost said a Ford instead of a bicycle. And he must have a home, and a hall for his meetings. These things do not just happen. The Lord sends them in answer to prayer. Pictures of the Checko-Slovak mission meetings under Brother Lukesh will follow later, but you do not need these before you begin to pray for the home, the hall and the bicycle.

A CLIMB IN THE TATRA MOUNTAINS

No journey through Czecho-Slovakia would be complete without a climb in the Tatra Mountains, whose snow-capped peaks were so plainly visible from the windows of our train as we passed on the way to the mission center. So Brother Lukesh guided me in the early morning up to the side of one of the peaks to visit two most beautiful lakes and still higher to catch a glimpse of the mist-crowned tops of the three highest peaks. Many hotels and "kurhauses" surround the stations on the electric line which aids you part way up the mountain. I understand that the only reason the hotels do not do more advertising is because they are filled all the season and could not care for additional visitors. Certainly the scenery is worthy of a visit, and the mountains hold no such dangers and difficulties as the Alps, which seem to be on the itinerary of so many Americans.

At Stary-Smokovits, where we stayed in a fine hotel at 75¢ a night, there is a spring of mineral water which is naturally carbonated and runs continuously into the gutter. I almost wished for an enterprising American to come along and bottle the enormous waste, for it is doubtful if the Slovaks will do so. I sampled it frequently, and find it the equal to anything sold in Europe or America, including our own famous Saratoga waters.

(To be continued.)

NORMAN J. SMITH.

TWO BOOKS BY THE EDITOR

TYPICAL TRUTH IN THE TABERNACLE. A book which abounds with spiritual teaching; used as a text-book in several Bible Training Schools. A splendid book for class study. Many pastors are using it for prayer-meeting studies. Second edition about exhausted. Price, 75 cents, postpaid.

DISTINCTIONS OF TRUTH WHICH DIFFERS. This book contains nine very valuable Bible Studies. It is not a book to read, but to study. Price, 35 cents, postpaid.

Mail all orders to

PASTOR W. S. HOTTEL, 309 Twenty-Fourth Street, Altoona, Pa.

THE PRESENT WORLD CRISIS

THE PRESENT WORLD CRISIS is such that it would warrant God's people to give the last cent and to mortgage their property to help bring the Gospel to those in heathen darkness. Their darkness is dense, it is appalling; they are lost and passing out into an eternal night. Thousands are stretching forth their hands and are calling for help. The Lord has commissioned His people to go into all the world and preach the Gospel to the whole creation. The obligation is binding, it is solemn. The Lord has a people in every land. They must be gathered through the preaching of the Gospel. The Lord can not come until they are gathered. Who cares? Do you? How can we be neglectful of our commission?

How can we be selfish, live at ease, enjoy full and plenty, and hoard up money, while thousands are dying who do not know about Christ and His glorious salvation? Dear reader, reflect upon these solemn facts until your heart is stirred yea moved.

Who should give nothing for missions? Those who do not believe that "the Gospel is the power of God unto salvation to every one that believeth, Jew or Greek."—*Missionary Calendar.*

Missionary Department

JEWISH SECTION

FELLOWSHIP

By F. Spencer Johnson

Written at Radost, Poland

My dear Brother Hottel:

You have been much in my thoughts lately. The Lord has thrust you forth into a position of great responsibility and of vast and far-reaching possibilities. How beautiful is that word "Fellowship." Think of it in its deepest meaning. We two Christian brothers have never met in the flesh, and yet, in my heart I know you. There is a oneness of spirit that would defy explanation by all the Evolutionary Scientists in the whole world. It is a oneness that springs from Calvary's Cross. It is woven into our hearts by the sweet influences of the Holy Spirit. We are one in Him, our glorious Head. "We love Him because He first loved us." Hallelujah! I therefore (in spirit) shake hands with you across the sea. God bless your labor of love for the Russians and other nations as you go forth with pen and voice to help to consolidate an organization which I venture to predict will prove a blessing to thousands of perishing souls who shall hear the voice of Jesus and then learn to have Fellowship with their Saviour. To maintain the sweetness of our Fellowship with the whole body of Christ we must get very quiet at the foot of the Cross. Our actions may be misjudged. We shall be trampled upon at times. Our names will be dragged into the mire of gossip and slander. But we will love as He loved. We will forgive as He forgave us. Who then can rob us of our Fellowship?

Nay, in all these things we are more than conquerors through Him Who Loves us!

WRITING AT RADOST

Here I am at Radost, Poland. A very scattered prairie-like place. A long dreary walk from the railway station across a miniature sandy desert. The house is close up to the forest where the howling dogs sound like wolves in the darkness of the night. I am writing this in my bare white-washed bed—sitting—room. Bare walls, bare floor, bare everything and yet there is an atmosphere of real fellowship under this roof.

In the next room to this eight brothers sleep without a murmur or complaint. Rough camp beds, some only scrap iron tied up with rope. Straw in sacks to lie upon compose the mattress and in spite of all these things Fellowship reigns supreme.

A TOUCH OF REVIVAL

Moses Gitlin is a unique character. He is attempting the work of four men and that will not do! I was burdened in prayer for him regarding this and other matters, and the Lord drew me aside into the forest for a few hours. I pleaded with Him to deliver Moses from this enthusiasm which so often kills good men twenty years before the right time.

I asked the Lord on the authority of I John 3:8 to destroy the works of the devil, and save His devoted servant from a breakdown in health.

The answer came speedily. Several items in the overcrowded daily program were altered, thus giving Moses an opportunity to take a little rest and prepare quietly for the next study class. Meanwhile the door opened for me to give a series of Bible messages on "The Power of the Cross in Daily Life." How I bless the Lord for this glorious opportunity of service! Some twenty eager students, Russians and other nationalities all gathered round a plain long table. Open Bibles and pencils with note book in front of each one. Here are young men and women from far-away villages where the Gospel is almost unknown. Their eager faces will live with me for years to come. Moses is a good interpreter, and most of the students understand sufficient English to get a double advantage of the message in English and then in Russian. One night at the close of my message every one got down on their knees. There was a touch of real revival in our midst. The Holy Spirit had drawn us very close up to the Blood-stained place called Calvary.

Hearts were melted by Divine Fire and Love. Sins were confessed and the Name of our Lord magnified. To Him be all the glory and the praise!

THE BIBLE SCHOOL ROUTINE

Let me give you some little idea of the Bible School routine. We are aroused at five o'clock in the morning by the ringing of a bell. All turn out of bed like firemen ready for the hose pipes. At six o'clock all gather for quiet Bible meditation. Whoever has a living thought from the Book is at liberty to pass it on.

I believe this system of Bible meditation is of a very practical nature *(Josh. 1:8)*, and that Moses Gitlin has caught the vision for the Russian nation that will mean much in times of revival such as the Holy Spirit has been pleased to grant to the Russian believers.

Breakfast is at 8:30. There is no idle time. All are dead in earnest in their studies. The bell rings for breakfast. Here are several big strong, black-haired Ukrainian students who look as if beef-steak and pumpkin-pie would be necessary to strengthen their massive muscular frames. But what do we see on the table? Behold tin mugs and pots with broken handles, and any old thing that will hold some tea, (no milk) and several plates of black-brown chunks of dry bread. No butter, jam, or anything to help "get it down." There they all stand close up to the table. The usual custom is to sing and pray before sitting down. One morning we had four verses of "There is sunshine in my soul to-day," and they sang it in English most lustily, then one brother prayed in Russian thanking God for the food. As I sat eating my plate of porridge, I almost choked. Why should I be favored with good food (special dishes) when these dear fellows deserved quite as much as I had. How I longed to give them all something better for their morning meal! And yet all were happy. Afterwards I went to my room and thanked God for the beautiful Fellowship.

HOW SOME SLEEP IN A BARN

I discovered four young men sleeping in a barn across the farmyard. Three were in one rough-looking apartment and one was up in the loft.

At the risk of my life I ventured up an old ramshackle ladder and climbed (with difficulty) into the loft. Hay and straw occupied one corner, and at the opposite end was a small camp bed. I wondered how many rats and mice and other living creatures visited this loft in the night time. And yet not one murmur of complaint. There is Fellowship in the barn. But how my heart ached to think of it all! One hears of gold in America so plentiful that many are suffering from financial dyspepsia.

I turn to my Bible and read of the rich man in hell. Do we believe this or do we treat it like the destructive critics, i. e., as a story or fairy tale? I wonder! Moody wept when he preached on hell. So did Spurgeon. Do we? I wonder! Alas, alas that some preachers should live in luxury and splendor and have no joy or real fellowship in spirit, while thousands of Russians desire only the riches of His grace and truth.

We are expecting Brother Hellyer from England. Praise God, he writes, saying, the Lord has strengthened his body after being a short while in the hospital in London.

A CONFERENCE RE BIBLE SCHOOL

It is proposed to have a conference with some of the brethren regarding the future of the Bible School. Serious difficulties have arisen and some feel very strongly that the location should be nearer to Warsaw and under better conditions. Personally I feel that importunate prayer should be made without delay for the will of God to be revealed. Poland is surely in need of a sound Evangelical Training Institute for Jews and Gentiles, of many nations.

Thus far America has led the way in this matter with sympathy and help. Why not advance right into the enemy's camp and erect something substantial and worthy of the glorious work that can be accomplished? If some of God's people understood the terrible and urgent needs I believe they would sell their automobiles and everything superfluous in their homes and get busy with their check books and thus have Fellowship and Joy in Giving to Him.

Praise God for the weekly meetings for young Jews in Warsaw. A wonderful sight. A hundred eager listeners jammed into a small hall. The influence of such gatherings cannot be estimated in words. The adversary contrived to upset the gathering last week, but the work was too deep and real to be crushed by noisy questioners at the close. Pray for those in charge of this important Jewish gathering.

Praise God for the literature campaign which my wife and I are carrying on from Danzig down to Macedonia and from Germany to Soviet Russia. We feel we must do more to stem the tide of the iniq-

uitous and blasphemous literature now in circulation on the continent of Europe. Pray for us, please!

Pray for the Danzig Free State. We have been deeply impressed with the wide open doors for the Gospel in that new field of service. Jews and Russians abound in large numbers. Let us not neglect this splendid sphere of liberty and freedom to proclaim the Truth.

LETTERS FROM STUDENTS IN RADOST BIBLE TRAINING SCHOOL

We are glad to publish these letters from the Students in the Radost Bible School. They give a little glimpse into their life history, their zeal for the Lord Jesus, and their need of sympathy and help from the Christians here. We are glad to say through the kindness of a Christian Brother we have the promise of Scofield Bibles for all of the Students in this year's Course of study.—*O. R. Palmer.*

Radost Bible Course, P. O. Box 520, Warsaw, Poland, Feb. 9, 1925.

PASTOR O. R. PALMER:
DEAR MR. PALMER:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I am a student of the Bible Courses of Mr. Gitlin in Radost, suburb of Warsaw, in Poland.

Mr. Gitlin, told me about you, that you take part in the work of God among believing people, specially children of God in Africa, in Russia, and generally European, as well as among the Jewish people.

Again Mr. Gitlin, told me about you that you are particularly interested in our Bible School.

From his story I know that you appear to be one of the founders of our School, and one of its present helpers.

The students have been last year here at the Bible Courses, frequently reminded themselves of the happy days, when they received from you the Scofield Bibles. It was just before they left Radost, and how they rejoiced about those Bibles, it is hard to inagine.

Yes, and I also want to let you know, about my great need in the Scofield Bible which in my future work on the harvest field of God will be of much profit to me.

For here we have not such Bibles and if they would be I have no possibility to acquire such.

Again I ask you dear Mr. Palmer that you might pray for me and should endeavor to send for me in time, the Bible, if you can.

I have assurance in this that your endeavour will give me the possibility to avail myself of your kind gift the Scofield Bibles.

I believe that you will send me the Bible before the rest of our School year is over.

After school is over I hope to profit, further of the great riches of the Word of God.

Dear Mr. Palmer, I heartily thank you for this that you will not forget to help us.

I also send hearty thanksgiving to them which shall help you to secure the Bibles for us.

Thanksgiving also to them which shall be packing and shipping the Bibles to us. I shall hope and expect your own help to us.

Dear Mr. Palmer, excuse me for the poor composition of my letter.

I study only third month the English language, but I hope that at the other time I may write better to you.

Greetings to you, respectable Mr. Palmer, with the love of Christ.

Also greetings to home church. Greet ye the children of God, which are in your church and all others.

I'll finish my short letter to you.

Yours least brother in Christ,

SEBACTYAN M. BRICHUN.

Radost Bible Courses, P. O. Box 520, Warsaw, Poland, Feb. 3, 1925.

PASTOR O. R. PALMER:
ESTEEMED PASTOR PALMER:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" Phil. 1:2.

I am one of the students of the Radost Bible Courses. I am a native of Ukraina, born in Volyn, Poland. The Lord helped me through the acquantance of Br. Gitlin with me to come to study at the Radost Bible Courses, in order that I could more successfully work in His field. There in our School we give the greatest heed to the study of the Word of God. We study also certain Bible subjects, and the English language. We praise the Lord that He blesses us. For the three months of our stay at the Courses we learned a little of the English language so, that we have now the possibility to read the Word of God in the English language, which is better than our Russian translation. It also opens us a new horizon on the field of knowledge, and gives us the possibility to have the fellowship with other children of God of the English speaking lands. Principally we study here the Word of God for which we give as much time, as for all other subjects put together. The Lord aboundantly blesses us in all, particularly in the reading of His Word and the study of the English language.

Besides this the Lord gives us the possibility to work for Him in the city of Warsaw and there conduct Russian Evangelization meetings on Sundays, and Jewish on Saturday. We also help at the Polish meetings. In this work we receive also great blessing.

We all thank God that He gave us such a happy possibility to study at the Radost Bible Courses. Brother Gitlin while telling us about the cause of the existence of our Bible Courses in Radost presented you to us as one of the founders and the supporters of our Bible Courses. He told us also about your care and interest in the cause of God in Russia and other lands. The last year's students of our Courses received from you Scofield Bibles with the help of which they could much better study the Word of God in the English language.

Now we want also more successfly to study the Bible in the English language, but have no good possibility, because we use temporarily the Bibles, which belong to the Courses.

I want to read also after I leave the Courses the Bible in English translation. It is a long time already that we pray to the Lord to send us Scofield Bibles.

We have the hope that the Lord will help us in this. I ask you to pray about our needs to our Lord that He may incite the hearts of other children of God to take a part in our needs. I believe that the Scofield Bible will bring to us great use in our daily reading of the Word of God. To the end of our School year we will learn the English language much better. Also after I go out from the Courses I desire to continue the reading in the English Bible.

I hope that the Lord will dispose the hearts of the children of God to take a part in our needs, for that I send them the gratitude from the bottom of my heart, both those that may help materially, and also in the shipping.

In prayer to God will I expect the realization of His promise. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mr. 11:24.

Excuse me please for troubling you with the cares about us, and also for the poor construction of my letteer in English. I have the hope, that I will learn more in the near future.

Greetings to you and all those who love our Lord with His love.

May God Almighty through Jesus Christ bless you in your troubles and cares about our Courses, and all your other labors in the Lord.

Your least brother in Christ, JOHN GORDINK.

Ps. 69:10

(To be continued.)

THE REVIVAL NEEDED

(Continued from page 3.)

All this has its spiritual application to-day. The Church is the spiritual Temple of God *(I Cor. 3:16; Eph. 2:19-21)*. This Temple can never have "breaches," neither can it fall to ruin. "The gates of hell shall not prevail against it," says our Lord, speaking of the Church *(Matt. 16:18)*. It is one great spiritual Temple, composed of many stones, but one undivided structure. The fault these days is that the sense and recognition of the unity of the one Body is gone, and so is also the thought and yearning for the blessing of every member of the Body. In the multiplicity of denominations and societies, and, the promotion of the spirit of sectism there is danger of losing sight of this great fundamental Truth, that the Church is the Body of Christ, one Body, a living organism, of which He Himself is Head. We have a great many so-called revivals which are no revivals at all, but a sham man-made affair that ignores the unity of the Body of Christ. We need a revival of real spiritual vision and honest recognition of the unity of the Church, a revival of holiness and spiritual power which shall not only seek to promote denominations but to get the people of God to know Christ and to recognize the unity Divinely made *(Eph. 4:3-6)*. We pray God to enable all His people to see this and to earnestly endeavor to keep the unity of the spirit in the bond of peace.

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

EXECUTIVE COMMITTEE

PASTOR O. R. PALMER, *Philadelphia, Pa., Chairman,* PASTOR W. S. HOTTEL, *Altoona, Pa., Home Director,* NORMAN J. SMITH, *New York City, Secretary,* CLARENCE E. MASON, *Philadelphia, Pa., Treasurer,* HENRY L. HELLYER AND HOWARD A. BANKS, *of Philadelphia, Pa.,* PASTOR P. W. PHILPOTT, *Chicago, Ill.,* and ALWYN BALL, JR., *of New York City.*

OBJECTS

The objects of the Fellowship are six-fold, namely,
1. To encourage Unity of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

CO-OPERATING SOCIETIES

The four co-operating Societies of The American-European Fellowship for Christian Oneness and Evangelization are

The Christian Testimony to Jews, 901 Schaff Building, 1505 Race St., Philadelphia, Pa.,

The American-Christian Relief Mission, 901 Schaff Building, 1505 Race St., Philadelphia, Pa.

The Russia Evangelization Society, 156 Fifth Ave., New York.

The Serbian Gospel Mission, 156 Fifth Ave., New York.

RUSSIA EVANGELIZATION

The Russia Evangelization Society, 156 Fifth Avenue, New York City, has for its object the spread of the Gospel among the Russian people both inside and outside of Russia. It has been able to maintain missionary work, Bible distribution and necessary relief in seven countries in Europe.

At the present time there is a need of support of missionaries in six countries, in addition to the great need inside of Russia. The Society is in a position to aid several independent missions in addition to the men who look to us for support. No work is undertaken in occupied fields. The Society is careful to assure support of only those who are doing doctrinally sound work.

The officers of the Society are REV. A. C. GAEBELEIN, D.D., *President,* ALWYN BALL, JR., *Vice-President,* NORMAN J. SMITH, *Secretary,* COL. E. N. SANCTUARY, *Treasurer,* DON. O. SHELTON, REV. GEORGE W. CARTER, Ph. D., REV. GEORGE H. DOWKONTT, M. D., PASTOR O. R. PALMER, SIDNEY T. SMITH, REV. F. W. TROY and REV. LEON TUCKER, D.D. Office address 156 Fifth Avenue, New York City.

THE CHRISTIAN TESTIMONY TO JEWS

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of about 20 evangelists, colporteurs, and other workers, one Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

EXECUTIVE COUNCIL

O. R. PALMER, *Chairman.* HENRY L. HELLYER, M. A., *Director.* EDWARD A. STEELE, *Treasurer.* HOWARD B. DINWIDDIE, JOSEPH S. FLACKS, CLARENCE E. MASON, ROBERT C. MCQUILKIN, WAYNE P. RAMBO, MRS. J. HARVEY BORTON. Office address: 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THE SERBIAN MISSION, INC.
156 FIFTH AVENUE, NEW YORK CITY

Organized for the purpose of providing homes and loving care for a portion of the

166,800 ORPHANS

in Serbia. Government concessions of land are expected immediately, on which the proper orphanage buildings will be erected as the Lord blesses the work.

OFFICERS AND DIRECTORS OF THE INCORPORATED SOCIETY

EDWIN S. IVES, *Chairman,*
THOMAS A. TROY, *Vice-Chairman,*
ERNEST A. BAKER, *Treasurer,*
JOHN ADAMS HENRY, *Secretary,*
NORMAN J. SMITH, *Executive Secretary.*
R. W. SADLER, New York City, REV. F. W. TROY, Brooklyn, N. Y., REV. GEORGE H. DOWKONTT, M.D., JOHN W. TROY, Belgrade, Serbia, WM. R. PERKINS, Upper Montclair, N. J.

CHICAGO COMMITTEE

*REV. P. W. PHILPOTT, *Chairman,*
*REV. GEO. MCNEELY, D.D., *Vice-Chairman,*
M. R. MCKINNON, *S. S. LAPPIN, W. E. GILLESPIE, *Secretary,* W. G. NYMAN, ROBERT G. PHELPS.
*GEORGE L. SHAW, *Treasurer,* 832 Republic Building, Chicago, Ill.

PHILADELPHIA COMMITTEE

*EDW. A. STEELE, *Chairman,*

WILLIAM S. WILLS,	REV. H. C. LAIRD,
J. J. RICHARDSON,	CHARLES E. NAGEL,
J. T. BOUGHER,	*CLARENCE E. MASON,

MISS S. C. DUNKLEBERGER, *Treasurer,* 21 W. School Lane.

BALTIMORE COMMITTEE

*JAS. C. PHILLIPS, *Chairman,*
R. C. WILLIS, JR., *Secretary,*

DANIEL H. FLYNN,	HARRY D. PHILLIPS,
NATHANIEL G. GRASTY,	PAUL E. PHILLIPS,
CHARLES L. HUTCHINS,	REV. T. ROLAND PHILIPS,
REV. A. H. KLEFFMAN,	REV. WILBUR M. SMITH,
T. WILBUR LAWTON,	REV. ARTHUR FOREST WELLS,
REV. W. A. MELVIN,	REV. W. F. WRIGHT,

MORTIMER LEWIS, *Treasurer,* 3405 Greenway.

WOMEN'S AUXILIARY OF GERMANTOWN, PHILADELPHIA, PA.

MISS A. E. RICHARDS, *President,*
MISS FLORENCE M. ROBERTSON, *Secretary,* 54 West Seymour St.

*Also Director of the Incorporated Society.

THE AMERICAN CHRISTIAN RELIEF MISSION

The American Christian Relief Mission was an emergency Society formed in the year 1922, for the purpose of taking and sending relief to the suffering Christians of Central and Eastern Europe. Much needed relief was sent in the way of clothing, food and money, the Treasurers of the Christian Testimony to Jews and the Russian Evangelization Society receiving and forwarding funds, and members of these two organizations having the oversight of the relief work. The Society still continues to function as special needs arise, and gifts for the work, may be sent to The American Christian Relief Mission, 901 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Gifts for the work under these various Missions may be sent with instruction as to how to be distributed and used, to any of the addresses above given. Or they may be sent to Clarence E. Mason, 901 Schaff Building, 1505 Race St., Philadelphia, Pa., Treasurer of The American European Fellowship with instruction as to use, or through what particular Society, if any, the donor desires the gift to be ministered.

AN ANNOUNCEMENT OF INTEREST

(Continued from page 2.)

interest in the work. Remember, beloved, that new subscriptions to the magazine are a great help to the work, for they help us put the magazine more nearly upon a self-supporting basis, while at the same time every new subscriber becomes a new reader of the magazine and may as a result become a new contributor to the work. MAY WE NOT COUNT UPON EACH AND EVERY READER FOR THEIR EARNEST AND SYMPATHETIC CO-OPERATION?

PRAYER MEETINGS

Why do not more people gather for prayer? Does the absence from prayer-meetings indicate a lowered spiritual vitality? It is, however, a common complaint the world over. Here and there we find a brilliant exception. Jarvis Street, Toronto, reports in "The Gospel Witness" that the Church there has three great prayer-meetings during the week. Tuesday, Thursday and Saturday. Dr. Shields, the devoted pastor, tells that on a recent Tuesday every seat in the large lecture hall was taken. "On the Thursday of the same week the prayer-room downstairs was packed as we have never seen it packed. Saturday evening the meeting was almost equally large. But best of all, the presence and power of the Lord was there." It is not surprising therefore to learn that during the last eleven months of the year 355 new members have been welcomed to the fellowship of the Church. Oh! brethren, let us pray.—*The Reaper.*

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

DEAR FRIENDS:

In response to the editor's appeal for subscriptions to the "European Harvest Field," to assist in the evangelization of Central and Eastern Europe, I enclose $1.00 for a year's subscription, and also the following amount for the work:

WORK AMONG RUSSIANS $ _____ WORK IN BULGARIA $ _____

WORK IN SERBIA $ _____ WORK AMONG JEWS $ _____

RELIEF WORK $ _____ RADOST BIBLE SCHOOL $ _____

HOME EXPENSES $ _____ ORPHANS $ _____

NAME _____

P. O. BOX, STREET OR R. F. D. _____

CITY _____ STATE OR PROVINCE _____

(If a subscription for some friend accompanies, please give name and address on separate sheet of paper. Write plainly, please).